



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 04 Apr 2023
<https://cajipc.centralasianstudies.org>

The Social Cooperation and Religious Tolerance

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Received 19th Feb 2023, Accepted 15th Mar 2023, Online 17th Apr 2023

ANNOTATION

The effectiveness of reforms in various aspects of social life in our country depends on peace and stability in our country. In the creation of these social conditions, cooperation between members of the society, solidarity, social partnership and mutual support have a leading position. In the realization of the principle of social cooperation, it is important to find a solution of relations of general tolerance, including religious tolerance, among various factors. In the article, the positive effect of the practice of religious tolerance in the development of social cooperation in our country was theoretically analyzed.

KEYWORDS: religious tolerance, reforms, religion, freedom of conscience, faith, social cooperation, confession.

Introduction

The essence of social cooperation is the unification of social groups with diverse interests and views in order to ensure peace and harmony in society, to create a condition and guarantee for achieving sustainable development. In a country like Uzbekistan, which consists of citizens belonging to different religious denominations and many nationalities, the idea of social cooperation is one of the factors that guarantee the country's development.

Materials and Methods

In our country, the mood of social cooperation and the promotion and promotion of tolerance and tolerance have always been a priority. In "Avesta" it is stated that the countries where the spirit of peace and harmony, social cooperation and harmony are the priority will be blessed by God and these countries will definitely develop.

Abu Nasr Farabi in his work "The City of Virtuous People" considered the priority of the spirit of mutual harmony and harmony as an important sign of virtuous cities and the basis of their development, well-being and happiness. The idea that "humanity is the basis that unites people, therefore, people should live in peace with

each other due to the fact that they are united in the human race" [4, p. 186] is evidence that social cooperation is considered as one of the factors determining the development of society.

Discussion and Results

Our great ancestor Amir Temur worked with tolerance, kindness and patience, and left us the example and example of carrying out the idea and practice of social tolerance as an organic link.

President Sh.M. Mirziyoev addressed the participants of the international conference on the topic "Human solidarity: the case of Uzbekistan and Azerbaijan" and said: "It is known that our Motherland is located at an important intersection of the Great Silk Road, where different civilizations have interacted and crossed each other for thousands of years. Representatives of different cultures and religions lived in peace and harmony on this land. The basis of the mentality of our people, which has played a huge role in the development of the Muslim world, is literally tolerance, nobility and goodness. Also, "the Muslim Renaissance, which is a unique event in the history of mankind, was run by the noble ideas of our great ancestors regarding religious tolerance and humanity. In our time, in the years of Uzbekistan's independence, these ideas have acquired a deeper meaning" [1, pp. 455-456].

Today, in Uzbekistan, a fair policy is being carried out in accordance with traditions, which is focused on the priority of social harmony, cooperation and tolerance in the society, and as a result of this, our people are united and realize their unity, and the mood of kindness and consequence is formed.

As the President of the Russian Orthodox Church said in his congratulations to the participants of the solemn event dedicated to the 145th anniversary of the Diocese of Tashkent and Uzbekistan: "Currently, in accordance with the strategy of actions for the further development of the Republic of Uzbekistan in 2017-2021, in our lives we must deeply resolve the principles of tolerance, mutual respect and benevolence, religious faith. Comprehensive measures are being implemented to protect the rights of owners" [1, page 452].

Religious tolerance is one of the tools that play an important role in expanding and deepening and strengthening social cooperation. As the authors of the book "Tolerance and Bigotry" noted, tolerance in general "is considered a phenomenon closely related to social reality as a condition and principle that invites people to solidarity and social cooperation" [5, p. 4].

The problem of religious tolerance (tolerance) is an important and complex issue in social life, which is based on the great socio-political, legal and moral concepts such as the rights of society members, democracy, justice and humanity.

In his speech at the 72nd session of the United Nations General Assembly (September 19, 2017, New York), the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, spoke about ignorance and intolerance as the root of terrorism and extremism. In this speech, which aroused great interest in the world community, the leader of our Republic discussed two major initiatives: firstly, he proposed the development of the UN International Convention on the Rights of Youth, and secondly, he emphasized the need for the General Assembly to adopt a resolution on "Enlightenment and religious tolerance". In the short term, this resolution was developed under the leadership of Uzbekistan with the participation of representatives of 53 countries and was adopted by the UN in 2018.

The main goal of this document is to help ensure everyone's right to education, to eliminate illiteracy and ignorance, - said our President. - This resolution is aimed at establishing tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers, and helping to prevent their discrimination." [3]

There are three concepts that reflect religious life in Uzbekistan: 1. Religious pluralism - each person has his own belief; 2. Religious tolerance - mutual respect for representatives of other religions. 3. Interfaith communication - effective interaction between existing denominations in the country.

As of January 1, 2019, 2,225 religious organizations of 16 religious denominations were registered in Uzbekistan: Islam -2050, Korean Christian Church -52, Russian Orthodox Church -37, Baptists -23, Pentecostals ("Full Bible") -21, Seventh Day Adventists -10, Judaism -8, Baha'is -6, Roman Catholic Church -5, New Apostolics -4, Lutherans -2, Armenian Apostolic Church -2, Yahweh Witnesses -1, Krishnaites -1, Buddhism -1 and Voice of God Church -1.

The concept of religious tolerance is tolerance, and a way of mutual understanding of views about man, society, and the world.

Despite the fact that the origin of religions is the same, the peoples of the world can believe in different religions, and even representatives of the same nation can believe in different religions. The principle of tolerance prevails between the peoples who believe in different religions based on the good ideas in the religious teachings. Because the requirements of religious teachings such as worship of God, harmony between people, humanity, kindness, conscientiousness, honesty, purity, honesty play an important role in the lives of individuals, groups and members of society.

The ideas of religious tolerance developed on the basis of Qur'an, hadith, ijma and qiyas in Islamic sources have occupied an important place in the social and spiritual life of Muslim peoples, especially the Uzbek people, for centuries. After all, the principles of religious tolerance are expressed separately in the content of dogmatic, social-legal, ideological, spiritual-ethical, instructions of the Islamic religion. In the Qur'an, there are many verses about the fact that it is natural for people to belong to different nationalities and religions to differ from each other, but this cannot be a reason for enmity, conflict and war between them:

"O people, verily, We have created you from one male (Adam) and one female (Eve), and We have made you into nations and tribes so that you may know one another. Indeed, in the sight of Allah, the most honorable of you is the most pious. Indeed, Allah is All-Knowing, All-Aware" (Surat al-Khujurat, verse 13). In fact, the fact that the human race made up of different peoples, nations and peoples in Uzbekistan not only get to know each other, but also live together as equals, in harmony, with the same rights and opportunities, is responsible for the fair policy of inter-ethnic relations in our country.

"Religion is a burden..." (Surat al-Baqarah, verse 256). The fact that this Islamic principle is implemented in various aspects of society, used in relations between different peoples and nations, and between different confessions, is clearly reflected in the fact that it has a strong legal basis in the Republic of Uzbekistan and is one of the priority directions of state policy.

"...If Allah had willed, He would have burned you together as one community (under the same Sharia). But He did not come to test you in what He gave (laws)..." (Surah al-Maida, verse 48). People belonging to

different religions (Sharia) live a safe and free life in our country. Thanks to the wise and fair policy of our state, our people are passing the tests of Allah with honor.

Also Yunus Surah 19, 193 verses, Shuaro Surah 8 verses; Surah Nahl 125 verses; Surah al-Maida, verse 32; In verses 75-76 of Surah An-Nisa, the requirements of religious tolerance such as the absence of coercion and the absence of enmity towards representatives of other religions are mentioned in the Islamic religion.

The Muslims of our country who are in the school of Imam Azam of "Akhli sunna wal jama'a" and all our people follow the instructions of Muhammad without deviating from their example.

In the hadiths, which are one of the main sources of Islam, there are a number of hadiths about enmity and oppression of people of other religions, especially killing people, regardless of their nationality and religion:

"The advantage of faith is patience and forbearance"

"Whoever harms a dhimmi, I am his enemy, and my enmity will be found on the Day of Judgment."

"Whoever oppresses a dhimmi, I am oppressed"

"Be kind to people, and people will be kind to you"

"Allah is Forgiving and He loves those who forgive"

"I am close to Prophet Jesus, son of Mary, both in this world and in the hereafter. No prophet won between me and Him. All prophets are children of the same father, their mothers are different, but their religion is the same."

"Whoever knows the fault or sin of a believer and hides it without exposing it, he will have the reward of resurrecting a corpse that has been buried alive."

"Whoever kills a foreigner living (in the land of Muslims) with a peace treaty, he will not smell the smell of paradise." However, its size can be felt from a distance of forty years."

"Whoever insults a non-believer, on the Day of Resurrection will be struck with a whip of fire"

"The one who does not show mercy will not be shown mercy, the one who does not forgive will not be forgiven, and the repentance of someone who does not accept someone's apology will not be accepted."

"A person who has three qualities is considered to be guilty: 1. He does not blame his own faults, but blames the ones that lie behind him; 2. Accusing others of his (guilty) work

Dhimmi is a representative of another religion living in a Muslim country.

laughs; 3. He hurts his interlocutor"

The legal foundations of religious tolerance and tolerance have been developed, and they have been important in the life of our people for centuries. For example, according to Muslim law, a citizen of a foreign country who came to a Muslim country for business or any other reason, as well as a citizen of a Muslim country, must receive a guarantee of safety, i.e. protection, when he goes to other countries where there is no foreign country. This and similar legal laws related to religious tolerance were elaborated in al-Marginani's Hidayah. For centuries, these religious and legal foundations have served to establish peace and order between Muslim and non-Muslim countries, and to establish socio-economic and commercial affairs. At the same time, countries belonging to different religions contributed to the work of strengthening and developing trust, friendly relations and bonds of religious tolerance between peoples.

In today's Uzbekistan, representatives of more than 130 nationalities and peoples live, and there are 15 other religious denominations besides Islam. Friendship, cooperation, and religious tolerance prevail among the peoples regardless of their religious beliefs.

During the years of independence, political forces and religious movements that interfered with the peaceful life of our people entered the peaceful life of our people, contrary to the principles of religious tolerance. With international terrorism, religious extremism has become a serious problem today. Even in such conditions, the government of Uzbekistan is steadily implementing the policy of religious tolerance.

Conclusion

The spirit of religious tolerance and mutual respect between people of different faiths in the land of Uzbekistan has a long history and traditions worthy of being emulated in the world. The important tasks before the theologians and philosophers are to study more deeply the experience gained by Uzbekistan over thousands of years in the field of religious tolerance, and to spread it on a global scale. There are all political and moral possibilities for this. After all, in the adopted resolution, the UN member states were proposed to implement a communication strategy, such as conducting extensive propaganda work in national and international mass media and on the Internet, spreading educational information about tolerance, freedom of religion and belief.

The resolution emphasizes the importance of promoting education, peace, human rights, tolerance and friendship, and also recognizes the importance of integration, mutual respect, protection of human rights, tolerance and mutual understanding to strengthen peace and security in the world.

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